

to 73 are about women and marriage. The views expressed run to both extremes of approval and disapproval. No one of the writers has apparently any notion of conjugal affection. In some cases under the tyrannical Roman emperors of the first century women showed extreme wifely devotion.¹ Roman tombstones (not unimpeachable witnesses) testify to conjugal affection between spouses.² In the Icelandic sagas women show heroic devotion to their husbands, although they make their husbands much trouble by self-will and caprice.³ The barbarian invaders of the Roman empire are reported to have been remarkable for conjugal fidelity. Salvianus excepts the Alemanni.

376. Hindoo models and ideals. In the Mahabharata, the heroic poem of Brahminism dating from about the beginning of the Christian era, much attention is given to beauty and love. Many marriages are made for love, which is regarded as the best motive. A love relation needed the approval of the girl's parents, otherwise it ran down to the *gandharva* form. A hero, who abducted a girl for his brother, released her when she pleaded that she loved another to whom she had given her promise, although her father did not yet know it. The favored lover renounced her on account of the abduction, but she said that she would never choose another. "Whether he lives long or only a short time, whether he is rich in virtue or poor, the husband is chosen once for all. When once the heart has decided and the word has been spoken, let the thing be done."⁴ These words are now regarded in Hindostan as the completest and noblest possible expression of marriage and the woman's attitude to it. A model wife in the heroic period was amiable to all,

and made herself beloved by politeness and
friendliness, and by
her virtue and proper behavior. She gave great
attention to her
parents-in-law. She was reserved in speech and
submissive, and
she charmed her husband by her grace, wit, and
tenderness.⁵

The Mahabharata contains episodes of strong
devotion of men
to their wives and of heroic self-sacrifice of
wives for their

¹ Pliny, *Letters*.

^a E.g. *Burnt Njal*, 238.

^j *Sittengesch.*, II, 410. * Holtzmann, *fnd. Sag-en*,
I, 253.

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